

Presbyterial Government

Described:

A Methodical Synopsis of it

As it is Professed and Practised in
the CHURCH of

SCOTLAND

Quoted out of the Confession of Faith, and other publick
Records of the CHURCH
of this Government, UNITED and PURITHE may be
served in the CHURCH.

By BRITANNUS PHILOPRESBYTER.

1 Cor. 14. 40. *Let all things be done Decently, and in Order.*
Bernard. *Sap. Cant. Oride rebus & modum, & decorem, & perpetua-
tem quoque tribuit.*
Plutar. *præcep. polit. Est pulcherrima & utilissima Disciplina illa an-
dientem esse Rectores, etiam si opibus & Gloria sint Inferiores.*
Seneca. *Oedip. 110. Quicquid excessit modum, pendet instabilis loco.*

Edinburgh, Printed in the Year 1695

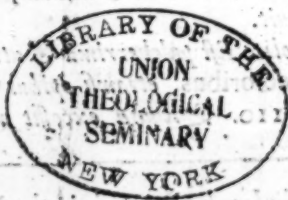
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Take here an Index of those Records out of which the substance of the ensuing Description is gathered, Viz.

- 1 The Confession of Faith, and formes of Discipline used in the English Congregations at Geneva, approved by the Church of Scotland.
- 2 The Confession of Faith proposed by the Protestants of Scotland, Anno 1560. Ratified in the first Parliament of K: J: 6: and by Act Assem: 1638. ss: 16.
- 3 The Books of Discipline, approved by Act: Ass: Glasg: Apr: 24 1581 and ratified Act: Ass: 1638: ss: 16.
- 4 The Acts of the Generall Assemblies of the Church of Scotland.
- 5 The Westminster Assemblies Propositions and Directory for Church Government and Ordination of Ministers approved: Act: Ass: 1645 ss: 16.
- 6 The Westminster Assemblies Confession of Faith, approved by the Church of Scotland, Act: Ass: 1647 ss: 23: and ratified 1 Parl: of K: W. and Q. M: June 1653.

Darum Britannopoli

Martij. 28: 1695.



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IN proposing a Scheme of *Presbyterial Government*, we intend not thereby to carp or cavel at others, whose Light or Conscience swages them to be of a different Sentiment, but modestly to offer such a *Plain Portraiture* of it, as it may conspicuously appear to be comely and venerable, as least not to black and odious, as some immoderat Spirits are industriously employed to misrepresent and yaduce, following that devilish *Maxime*, *fortius calumnians*, *aliquid adhibebis*. It is sufficiently known in the World, that there have been clamorous contests and long continued virulent debates, about *Church Government*, specially among us in *Britain*; The LORD send a healing Spirit, and put a final Period to our dolorous dissensions, *Amen*.

The main difference in this point lies not so much anent the thing in general, whether there should be *Government in the Church*, all *Christians* concede that this is necessary and clearly *expressly* determined in the *Scriptures*. But when they compare *Notes and Marks* of the particular *Species and Form of Government*, here each Competitor partly contends *utrumque pro arbitrio*, viz, that, that *Specifick Model* only which they severally conceive is according to the word of GOD, should be applauded and universally acquiesced in.

In prosecution of what is proposed take the *Complexion and Constitution of Presbyterial Government*, in these ensuing *Theses* or *Articles* gathered from their own *Authentic Records*.

1. *Article*, GOD hath a *Church* in the World *Militem* amidst many dangers and difficulties which is principally under his own Inspection, Providence and protection, and by His Revealed Will, is committed to the care *Oeconomic* and defence of *Civil Magistrates* and *Ecclesiastick Ministers*, who conjunctly and severally in their respective, different *Spheres*, are to fulfill their several Commissions, in the improvement and use of their several Talents of power, Authority, &c. For his Glory, and the Good of his *Esposoued Church*, as they shall be answerable to Him in the day of Accounts; *A. B. disc. p. 72, 73, Asem. Conf. C. 23.*

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2. As no Societie can subsist without *Government Laws and Policy*; and consequently neither without persons regularly vested with Authority and power, to make the same effectual for the Good and Edification of the Community, so the infinitely Wise and Good GOD, hath copiously provided all things of the like nature requisite for the pious and peaceable Communion of Saints, whose Laws and constitutions being duly observed, the Church of GOD may be a comely, pure and orderly Society, *State Politicians* are for Laws and Government, that the Common well and publick peace may be promoted and preserved, *Military Men* are for their *Martial Tactics* and severe Discipline in their Hosts and Armies, yea every Incorporation, be it of *Merchants* or the like, finds a necessity of Rule and Order, and is there not a particle of Reason, if not far more, why there should be Good Government and Discipline in the Church which is the City of GOD, who is not a GOD of confusion, but of Order, and hath expressly enjoined that all things be done decently and in order. *Genes. 1. 16.*

3. The Sacred *Laws and Canons* which are to be the supreme Standard and Touch Stone of *Ecclesiastick Acts and Decrees*, are contained in the *Scriptures*, from whence no sort of Church Courts or Officers are to receive *velut lumen in tenebris* in their Constitutions or Determinations, hence what ever bold Adventures any persons or parties may make either in the Creation of new Officers, Ordinances or Canons in the Church, not agreeable and warranted by the Divine Scriptures, they are *ipso facto* to be reputed *void and null*; and to be abandoned the Churches approbation or Approbation. *2 B. d. 1. 2. 74. K. 1. Conf. Art. 21. Aff. Conf. C. 1. Art. 6. 10.*

4. The Mediator CHRIST, is the sole Head and Monarch of the Church; and to him doth this peculiar Prerogative appertain, for he redeemed her with his blood; and he only can cleanse and inspire the *Catholic Church* into vital operations by his ever flowing benign influence; as being that *Mystick Body* of Spiritually united Members, whereof He is the High and Holy Head, therefore all power is given to Him in Heaven and Earth. [we speak not now of his *Essential Kingship or Reigning*; but of His *Mediantial Supremacy*] being delegated by the Father, to employ the same for the use of the Church, but under CHRIST there is no delegated *Fearfulness*; *Subordination* *Head of the Church*, which is unnecessary for to imagine, as *ecclesiasticks* to admit, neither ought any to assume a *Legislative* power of framing *Laws or Canons* to be imposed upon his Subjects, explain and execute his Laws and

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and statutes, his authorized Officers may and must according to the order he hath prescribed them, but it is *capitalis culpa*, as being a capital crime, if any proceed beyond his Limits. 2. B. disc 72. K. 1. *Conf. Art. 17. Afr. Conf. C. 25.*

5. From this Fountain of all power, is derived unto Church Officers, that Power and Authority, in the Virtue whereof they may and ought to exercise their Ministerial Functions; as GOD doth call and post them in His Providence: Hence the solemn Charges, Commands, Censures, &c. Which they execute & apply are always and only in the Name & Authority of this their Lord and Master and not only the *ipsius potestas*, Rights and Authority, for intermeddling *ex officio* in sacred things, but also the *divine potentia*, Abilities *sanctificabilis*, qualifying them for their Office comes from his favour and fulcours.

6. As the Roman Catholick pretention of a visible *vincens* Monarch, is, *per se*, to be abjured, neither can the Morallian *Democratia* be received, which cannot well avoid *Anarchie* and confusion, where all are promiscuously and reciprocallic the Rulers and the Ruled: therefore these two extremes being both quarrelable, *Presbyterial Aristocracie*, headed by the Mediator [the only Monarch of the Church, as laid is] seems to be that most tempered mode of Government, most favoured by the Scriptures, & if moderately and wisely managed by the Rulers, it is very probably may be entertained with more Universal favour among men. *Art. Aff. p. 107.*

7. That Power which the Mediator hath dispensed unto his Officers, is by his will and Wisdom shared in such a *justa paritate*, as that they are all made *Petrs* in Power and Authority, none being *Superior* in Order, degree, or Jurisdiction to another, but all subject and accountable to the Arch-Pastor, and Bishop of Souls, whose Stewards, Servants and Ministers they are having and holding their Commission alone from him: Whence all *Despotick*, or *Lordly* *Magisterial* Power among Gospel Ministers, is utterly to be avoided and abandoned, as being not by *divine disposition*, but *Human composition*. *Art. Aff. Dind. 1580. 2. B. Disc. 72. 74. Art. Aff. Dec. 8. 1638.*

8. The Ordinarie Office-bearers in the Church, which GOD hath appointed to continue to the end of the World [extraordinarie now ceasing] are Doctors, Presbyters, and Deacons; Doctors are commonly ranked with the Presbiterial Elders, Teaching, Preaching and Ruling pertaining to them both as they are qualified so to labour, Doctors being likewise useful in Schools and Universities, for training up Students of Theologie. As for Presbyters or Elders, they are either such as labour in the word and Doctrine,

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and also Rule, whom they call promiscuously, *Pastors, Ministers, or Bishops*. Or such as only Rule, being Members Constituent of Ecclesiastick Judicatories, concurring *Authoritatively* with Ministers in matters of Rule and Discipline. To these they appropriate the name of *Ruling Elders*, As for *Deacons* they have no *Authority* in Courts, but in *Counsels* they have, being concerned in *provision* in Church Collections and provisions for the poor, and the like. *Genev. form. 1. B. Disc. 35. 2. B. Disc. 74. 77. Aff. Direc. 3. Or. Ad. Aff. 32.*

9. The Title of *Bishop* mentioned in the Scripture, it is *Identical*, and of the same latitude and import with *Presbyter* or *Pastor*, both as to the nature of the Office designed by these different *Synonymous* Appellations, and as to the Pastoral work, incumbent to those who are vested with the Office. 2 B. Disc. 76. 85. *Ad. Aff. 1638. 32.*

10. The Intermediate *Ordinary way* of Communicating and Participating the Pastoral Power, and the exercise of it, is by the Election of the People, either represented in the *Eldership* [who usually are their own choice] for reversing the confusion of the Multitude, Or *Virtually* by every individual man, through their consent, [having free access to dissent, if they produce any relevant reasons, or weighty *Objections*, whereof the *Presbytery* is *Judge* competent and ordinary] which is the thing implied by *stretching out*, or *holding up the hand*, as a sign of assent; And chiefly by the *Imposition of the hands of the Presbytery*, with Prayers and fastings, solemnly setting a part, and *Ordaining* the man [chosen, called, tried, and found fit] to the work of the Ministry, in general, as GOD shall clearly call him to employ his Talents, and in particular to the Pastoral Charge of such a *particular Flock*, whereunto he is orderly called and admitted, which Rite and action is called *ordination*. *Genev. form. 2. B. Disc. 75. 79. 81. Aff. Dir. 3. 4. Or.*

11. The Minister being thus settled, he must reside and labour among his people for their Salvation and Edification by all Gospel means, and he cannot at his own *Arbitriment*, relinquish his flock, or lay aside his Pastoral charge, but is to be subject to the *Presbytery*, and other *Superior Courts* to be disposed of as they find cause & convenient, neither can any others directly and *Authoritatively* excommunicate or deprive him of his Pastoral Power; But they who have the Power to collate and ordain, who for clear and *Onerous causes*, may *Suspend* for a certain time, or *depose* for ever; But as to what extent or influence, a sentence of the *Civil Magistrate* may have per *concomitantiam*, we will not meddle to define. *Ad. Aff. 1638. 43.*

12. This Pastoral Power is exercised and employed, either in the administration of the word and Sacraments, and other pendencies of the *Didactical* part of their work, wherein Ministers are to be instant, faithful and diligent, or in the exercise of *Discipline*, which they are to manage with discretion, prudence and Righteousness; both for the increase of Knowledge and Piety, and for the curbing of vice, and reforming the flagitious. *Aff. Dir: 3. 4. 2. B: Dis: 76.*

13. As to the execution of *Discipline*, and the *Diasacral* part of their work, the several kinds of Courts, *Suprem, and subordinate*, in which preaching and Ruling Elders are to govern, they are either *parochial Sessions, Classcal Presbyteries, provincial Synods, or National Assemblies*, and [if it could be conveniently obtained] an *Oecumenick or General Council*: A *Parochial Session*, is the ordained Minister of the place, together with the Ruling Elders, and if the Minister have a Colleague, they moderate in their Session *per vires*, the Moderator having no negative voice, a *Classcal Presbytery* is made up of the parishes of a lesser parish than a Province, and both unto a *Presbytery*, and a *provincial synod* (made up of several *Presbyteries*) each Minister within the respective bounds cometh with one Ruling Elder with him, whom their several Sessions choose and think most fit. A *National Assembly*, is only made up of chosen commissioned delegates. To a *National synod* there comes two or three Ministers with one Ruling Elder from each *Presbytery* through the Nation, and the number of Delegates from every *Presbytery* more or less proportionably to the number and quota of parishes in the respective *Presbyteries*. Also there may be sent Delegates and Commissioners from *Universities and Bishops Royal*, providing they be ordained Ruling Elders. *Alt: Aff: 15. 2. B: Dis: 76. Aff: Dir: 14. C: Aff: Dir: 17. 1638. Alt: Aff: Jan: 18. 1648. Alt: Aff: 1694. ff.*

14. The Orderly way of bringing *Ecclesiastick causes and cases* under the cognizance of the Respective [Superior] Judicatories is either by *Bill*, by *reference* or *appeal*: For the more methodical tabling thereof [specially in the *General Assembly*] there use to be Committees appointed to ripen and prepare matters for hearing in full *Assemblies*: *Appeals* ascend *Gradatim* from the lesser subordinate Courts [where the cause was first tabled] to the superior till they finally sit in the Solemn sentence of a *National Assembly*, this being *ultimus conatus*, & *res ibi Judicata*, nor being *ulterius Judicanda* [for there is no probability of an *Oecumenick Council*] otherways there would be endless remidels work: They admit not processess to enter *per saltum*, or to come in at the broad side, till first they have been tabled, tryed, or cognosc

ced upon before the lesser Judicatories. *Ad: Aff: Aug: 30. 1639. Ad: Aff: 1643. ff: 2. Ibid: ff: 10. Ad: Aff: 1648. ff: 30.*

15 The decisive sentences of the forelaid respective Courts, are to be received, and acquiesced in, as proceeding from an Authority ordained by GOD, and therefore are Obligatorie either to yield *actus obediencie*, unto them, Or submission to censur in case of disobedience; And affairs are to be carried on in such a prudent, orderly and Righteous way [agreeable to the word of GOD and the Laudible constitutions of the Church] as there may be no just Ground to reclaim, and the Reason why Inferiour Judicatories are concerned to do so, is, because if the parties, against whom the sentence strikes deeme themselves manifestly injured, or that there hath been any gross irregularity in the procedure of the Court, they may be appealed from to a superior judicatory, and so are lyable to be censured for their Maladministration, if the appellants make it appear to have been so, but if the causes or reasons of appeal be found frivolous and weak, then the appellants is still under the rye of the former sentence, for, and from which the appeal was made, and moreover is publicly rebuked for suspecting and impeaching the justice of a Church judicatory. *Ad: Aff: P: 108.*

16 Sessions and Presbyteries meet more frequently as their affairs require, Synods ordinarily twice a year, and the General Assembly once a year, and oftner, *pro re nata*, if necessary and weighty exigencies call for it, and if time allow not to overtake all the business comes before them. They use to appoint a Committee of the Assembly, either for publick emergencies that may concern the Church, for visitation of Churches, &c. Or for expediting in the interval till the next Annual meeting, what they had not discussed, during the Sessions of the Assembly, and this Committee they circumscribe and Limit with instructions and appoint *ad hunc effectum*, & *pro presenti Ecclesie statu*, the particular affairs which they are to meddle with, being specified and ingrossed in their instructions and commissions, and in all their actions they are countable to, and Censurable by the next General Assembly, *Genov: Form: 2. B: Disc: 79. Ad: Aff: 1638. ff: 26. Ad: Aff: 1642. ff: 8. Ad: Aff: 1690. ff: 26.*

17 In all their Judicatories they have a Moderator, who is chosen for longer or shorter time, as they see convenient, but they are against a constant Superintendent or Moderator, least it have a bad tendencie, and produce ill effects: This proteмпoral Moderator hath no *potestas* or peculiar power, paramount to any of the rest of his Brethren, but only *voluntas ergo*, I. E. for orders sake, and to evite confusion; during his service at this post

post; he proceeds in their arguments and ratiocinations, requires the sentiment of the several Members, sums up what seems to be the Judgment of the Plurality, and if it be thought fit to bring the matter in agitation to a Vote, he pronounces the mind of the Major part, which determines the thing in question: but gives no vote himself, except there be a just equality of Votes of the rest, then [*non paritatis vel Jurisdictionis, sed necessitatis ergo*] he gives his Suffrage also; the Moderator likewise, if need be, intimates a meeting *pro re nata*; this comely order they keep, where all may have access to moderate interchangeably, and none to envie or domineer over another, in a *Disputatious* way. 2 B, dist: 79, A2, A3: 16 B, dist: 24, A3: dir: p. 9.

18. The Kingdom of Christ being spiritual, and not of this World, his Subjects, Courts, Stewards or Officers [to whom he hath committed the Keys of the Kingdom] are so likewise, therefore it is only Ecclesiastick Causes, which they directly and properly cognosce upon, they meddle not with Civil or secular Affairs, as being *aliena fore*, and so extraneous and extrinsic to them, except they be required by the Magistrate, to give their advice and opinion, in matters wherein the Church and Consensus may be incidentally & *ut ita se* concerned, hence their grand care and business is to sepe against *Hereses, Errors, and Schisms*, and such *heretodox dogmes*, or tenets, as are opposite to sound Doctrine and Goodness, *inquit detrimunt capias Ecclesie*, they also as *Censures morum*, animadvert that no scandalous or notorious vice and impie tie pass without a due check & censure, according to the merit of offences occurrent, so that matters of Faith and Godliness of Conscience and Conversation, are the proper and formal objects of their disquisition and determinations; 2 B, dist: 79, A3: dir: 15, Or. A3: Conf: c. 31. Art: 3. A3. A3: 1638, fr: 25.

19. There *anathema* or Censures are also spiritual, and they proceed from *lesser reprobs* [even as the Offender deserves] ay till they come to the tremendous censure of Excommunication, which is seldom inflicted and that not till after Leisurely deliberation and frequent dealing, to bring the obdured delinquent to sensible Repentance, and if a gentle and discrete means are contended, then with a great deal of solemnity, as being *Summum suum Iudicii prejudicium*, they proceed to this Final and whiles Fatal sentence: they also deal with censured Delinquents to induce and prepare them to serious Repentance, that upon the apparent evidences thereof, they may be absolved, and received again into Church Communion; but if such contumacious miscreants will be obdurally wicked to their own perdition, they

they grieve at Satans better succels then the Churches, and leave them to the last Judgement of GOD *Genes: form of Excom: and absol: Aff: Conf: C: 30.*

20. They are not fond of *Significant mystick Ceremonies* in the worship and service of GOD but rather follow & *Symbolize* that comely *Gospel-simplicity*, which Christ and his Apostles used, that in the Church of Rome hath been sadly marred with the whoorish fairdings and gaudie of humane Devices, Additions and Traditions, rather borrowed from the old *Pagan Paganrie*, than the *Sacred page*: But though they *Nauseate* such relicks and pieces of *Papistris*, yet what *Rites* and *Ceremonies* are decent and convenient, either from the Nature or Adjuncts of the Religious Things or Actions they are exercised about, they are neither so shay nor foolish as to refuse to use them, *K. J. Conf: Art: 21. Alt: Aff: 1638. ff: 7. Aff: Conf: C. 21. Art: 1.*

21. Neither are they for stated *anniversarie Feasts or Fasts*, which are sadly prophaned and abused among the *Romanists*, for at least the *superstitious* unthinking *Vulgar* make little other use of them, then for rioting and raveling, sporting and gamming, and other such dissolute practices, highly unbecoming dayes, thar pass under the Character and opinion of *Holy dayes*: Yet when *Emergencies*, and dispensations of providence occur, that call for *publiek humiliation and fasting*, or *solemn Thanksgiving*, they think it their duty to consecrate some part of their time, for *Fasts* and *Thanksgivings*, devoutly to deprecate GODs imminent wrath, and to plead the averision of *impendent Judgements* due to them for their sins, or to Praise GOD for *Benefits* received, and to begg further favours; These being such pieces of *Religious Work*, which GOD both by his Word and Providence sometimes requires, *Genes: Treat: of Fast: Alt: Aff: 1645. ff: Ult.*

22. The Church hath an *intrinsic power*, *distinct* from, and not *formallie dependent* upon the *Magistratical Civil Authority*, being *coordinate* with it, not in *Spiritualibus*, subordinate to it; by which power, though there were no Magistrate, or albeir there be a *Magistrate*, *Christian or Infidel*, yet she may do every thing needful, according to *Christis Orders*, for her own orderlie preservation of *Unitie and Puritie*, and the administration of all the *Ordinances* of the LORD: This power properlie respects *ecclesie*, whereof the *Civil Magistrate* hath no share, *qua talis*. either to ordain Ministers, Preach the Word, dispence the Seals, or inflict *Spiritual Censures*; this being remote from his province, 2. B. *Disc: 73. Aff: Conf: C. 30. A. L&C. 31. Ar: 2.*

23. Yet

23. Yet as to *Ecclēsia*, what concerns the *External Police* of the Church, they ascribe much to the Magistrates power and Authority, as being by GOD's Ordinance concerned to defend the Church against *hereticks*, turbulent *Schismaticks*, and the continuation of *Scandalous*, *Secs*. That so *Unitie* and *Purity* be preserved, and to reforme corruptions, to convocate *Assemblies*, to see to the *Honest* and *Honourable* provision of *Missions*, and to add his *Civil Sanctions* to the *Churches* *Ads* and *Decrees*, and therefore in their *General Assemblies*, the *supream Magistrate* may either be present himself, or send his *Commissioner*: But whatever *Objective* power the *Magistrate* hath *circa sacra*, it is not *Privative* but *Cumulative*, *ad majus bonum Ecclesiae*. *Genev. Conf. 2. B. Dis. 72. 73. 84. R. J. Conf. Ar. 25. Affe Conf. C. 23.*

24. *Article*, For as Good as this Government is, yet it may be mismanaged, ad [as many times *Magistracy* hath been, in all the *formes* and *shapes* of it, which none will deny to be the *Ordinance* of GOD] therefore whatever *Maladministrations*, *Mistakes* or *Elapses*, may happen by the *Governours* of the Church, they are not forthwith to be fixed or fathered upon the Government it self, *Humanum est labi*: Surely a grain of allowance must be given to the *Infirmities* of Men, who while clothed with *Flesh* and *Blood*, are not to be expected *perfect* or *infallible*, *nemo sine crimine vivit*: And if a *partial* *Comparison* were Instituted, betwixt *Presbyterial* and other competitor Governments, it might probably be found to be the less *Criminal*: But *nihil est ex omni parte beatum*, *Aff. Conf. C. 6. Art. 5. & C. 25. Art. 5.*

We conclude, lamenting the unhappy times we live in, wherein the *Christian Religion* sadly suffers, partly by the gross *immoralities* of many of the professors of it upon the one hand, partly by the *dissentions*, *divisive practices*, and implacable like *animosities* of others of them upon the other hand; At for the first of our maladies, we may justly say with *Seneca*, *collecta vitia per tot ætates diu. in nos redundant; Seculo premimur gravi. quo scelera Regnant.* *Sen. Octav. 355.* And this *Epidemical* plague of *prophanity* seemeth herein to be the more prodigious and desperate, that notoriously *scandalous* persons approbriously contemn the cure of their sins, *Viz*: The Faithful Administration of Gospel Ordinances, particularly that *August* and veneral ordinance of GOD, *Ecclesiastick Discipline* and *Censures*; *Alas!* few are persuaded this is a *Divine Ordinance*, and far fewer will submit to it as such, but rather in their pride, perversitie and ignorance, decline and scorn Church censures, Tell it not in Gath, &c. That among *Christians*, *Christ's Laws* and *Constitutions* are so contemptuously treated, what other could be expected

Turkey and Persia, we call for no more to such Unchristian Christians, and what
 a Nation did say of old, Sequitur Superbos ultra a tergo Deas. Sen. Here
 Part 107. As to the other Maladie of Contentions & Schisms in the Church, which we
 call the Bane of Religion, we may complain as Opatius did of his times, Omnes
 contentiosi homines sumus. we are all of us a contentious pack of men, for of
 a Truth on all sides litigious, particularly about Church Government, there are too many
 inflexible passions and peremptories in every point of their espoused Opinions, as if
 the whole of Religion were involve therein, and are ready to misjudge, nickname and
 revile one another, yea and some bigots of each counterparty so Unchurch and Unchris-
 tian one another [a wild practice, don't you know] Antipodes, and contrary to the Rules and
 Genius of the Gospel. But be gainer or loser who will, by these intestine tragick disgladi-
 ations, surely the common enemy Triumphs in our spoils & ruins, as Trophies of Victory.
 O Christians! what shall be done for the remedie of these maladies? It requires in-
 deed much wisdom to propose, and no less prudence and discretion to apply what might
 be thought fit to be proposed, but in all likeli hood, only Heavens hand can rectifie &
 redress what is amiss and out of course this day. Yet surely as Ministers derive their
 power from the Mediator Christ, so Magistrates derive theirs from God Almighty,
 and both by vertue of their Office, Commission and Capacitie, are unavoidably oblig'd
 to join their power and police together for the suppression and punishment of vice and
 wickedness and the promotion and encouragement of Vertue and Pietie, for no less will
 God call civil Magistrates to an account for their negligence and maladministrations
 then Church Pastors and Ministers, therefore both should amiablely correspond and
 cordially concur for advancing the peace and puritie of the Church, for which purpose
 is in our hearty Vote, that God would pour forth a spirit of Wisdom, Zeal and Holie-
 ness upon Magistrates Ministers and all Ranks and degrees of persons, Amen.

FINIS

